

ON

NATIVE PAPERS

FOR THE

Week ending the 20th July 1878.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Number of copies issued.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Bhārat Shramjivī"	Barāhanagar ...	4,000	
2	"Rājshāhye Sambād"	Rājshāhye ...	.....
3	"Grāmvartā Prakāshikā"	Comercolly ...	200	
4	"Arya Pratibhā"	Bhavanīpore ...	.....
5	"Suhrid"	Calcutta ...	.....
<i>Bi-monthly.</i>				
6	"Culna Prakāsh"	Culna ...	.....
7	"Hindu Lalanā"	Nawābgunge, Barrack-pore.	.....
8	"Sahayogī"	Bhavanīpore, Calcutta	.....
<i>Weekly.</i>				
9	"Banga Hitaishī"	Bhavanīpore, Calcutta	.....
10	"Bhārat Mihir"	Mymensingh ...	658	11th July 1878.
11	"Bhārat Sanskarak"	Harinābhi ...	.....	12th ditto.
12	"Bengal Advertiser"	Ditto ...	.....
13	"Bishwa Dūt"	Tāliganj, Calcutta ...	.....	17th ditto.
14	"Bardwan Prachārikā"	Bardwan ...	165	
15	"Bardwan Sanjivani"	Ditto ...	.....	16th ditto.
16	"Dacca Prakāsh"	Dacca ...	400	14th ditto.
17	"Education Gazette"	Hooghly ...	1,168	12th ditto.
18	"Grāmvartā Prakāshikā"	Comercolly ...	200	17th ditto.
19	"Hindu Hitaishini"	Dacca ...	300	10th ditto.
20	"Hindu Ranjikā"	Beauleah, Rajshahye...	.....	10th ditto.
21	"Murshidābād Pratinidhi"	Berhampore ...	.....	12th ditto.
22	"Pratikār"	Ditto ...	235	12th ditto.
23	"Rangpore Dik Prakāsh"	Kākinīā, Rangpore ...	250	9th and 16th May 1878.
24	"Sādhārani"	Chinsurah ...	516	14th July 1878.
25	"Sahachara"	Calcutta ...	.....	15th ditto.
26	"Sambād Bhāskar"	Ditto ...	.....
27	"Sulabha Samāchār"	Ditto ...	5,500	13th ditto.
28	"Soma Prakāsh"	Bhavanīpore ...	700	15th ditto.
<i>Bi-weekly.</i>				
29	"Banga Mitra"	Calcutta ...	4,000	
<i>Daily.</i>				
30	"Sambād Prabhākar"	Calcutta ...	550	12th to 18th July 1878.
31	"Sambād Purnachandrodaya"	Ditto ...	.....	13th to 19th ditto.
32	"Samāchār Chandrikā"	Ditto ...	625	15th to 18th ditto.
33	"Banga Vidyā Prakāshikā"	Ditto ...	.....	17th to 19th ditto.
34	"Arya Mihir"	Ditto ...	.....
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	"Howrah Hitakari"	Bethar, Howrah ...	300	13th July 1878.
36	"Murshidābād Patrikā"	Berhampore ...	.....	12th ditto.
37	"Barrisal Vartābāha"	Barrisal ...	300	
ENGLISH AND URDU.				
38	"Urdu Guide"	Calcutta ...	400	6th ditto.
URDU.				
<i>Bi-monthly.</i>				
39	"Akhbār-ul-Akhiār"	Mazufferpore ...	.....
HINDI.				
<i>Weekly.</i>				
40	"Behār Bandhu"	Bankipore, Patna ...	509	17th ditto.
PERSIAN.				
41	"Jām-Jahān-numā"	Calcutta ...	250	12th & 19th July 1878.

POLITICAL.

BANGA-VIDYA
PRAKASHIKA,
July 19th, 1878.

1. THE *Banga-vidyá Prakáshiká*, noticing the recent administrative changes in *Beluchistán*, remarks that *that* country is gradually coming into the full possession of the English; the arrangement is not bad, though it would be well if it could continue to the end.

PUBLIC ADMINISTRATION.

HINDU HITAIISHINI,
July 10th, 1878.

2. After giving a brief account of the trial of Mr. White before the High Court, and his acquittal by the unanimous verdict of the Jury, the *Hindu Hitoishini* remarks that it will be well for the police and his accusers if Mr. White does not sue them for compensation. Our Government spared no efforts to counteract injustice; but unfortunately the murderer has escaped condign punishment. Cases of oppression like this, occasionally appearing, lead people to cast blame on the Europeans. Such things occur from time to time in the mafussal, especially in indigo factories and tea-gardens; while several acts of oppression are never made public. In the very few cases that come before the Government, owing to some fault in the judges and others, there are always fears and hinderances in the way of justice. We have nothing to say with reference to Mr. White, who has been acquitted. Offenders would assuredly be punished if the Zillah Magistrates and those appointed to investigate cases acted righteously.

BHARAT MIHIR,
July 11th, 1878.

3. The *Bhárat Mihir* says that, whilst the Lieutenant-Governor, with the object of improving the condition of the ryots, desires to give them the power of transferring occupancy rights, the *Hindu Patriot* and the British Indian Association are opposed to the measure. We, too, like them, regard the permanent settlement as a great boon to the country, and would like to see the system established all over India. To improve and promote the prosperity of the tenant is the duty of the landlord; and this was expected of the landlords of Bengal. But in this they have failed, and the Government has sought to legislate for the benefit of the peasant. Ever since the passing of the Act, which gave tenants the right of occupancy, they have become more attached to the soil, and their circumstances have improved. It is strange that landholders, who acknowledge the benefits they have derived from the permanent settlement, should refuse to accord to peasants, who are the stay of the land, similar rights. The power to transfer occupancy rights, which the Lieutenant-Governor now proposes to give, is no new thing. It has been enjoyed for a long time in several places. His Honor now proposes to render universal and definite that which was previously undefined and limited. If the Public Works and Road Cesses have not interfered with the permanent settlement, this measure is not likely to affect it.

BHARAT MIHIR.

4. With reference to the Surat riots, this paper remarks: How long can flesh and bones and a starving population endure, when, with the frame already shattered by famine, a burdensome tax is imposed? The *Surat* riots and the more recent one at *Paramba* (noticed in paragraph 10 of the last Report) are the results of the pressure of the License Tax. Judging from the style of the article, the writer's mind seems to have been almost distracted at the thought of a License Tax imposed upon the poor, while they are distressed for want of food, and he says—"The present Government has, as far as possible, by every means, created a great dread in the minds of the people;

they are distracted with fear and the form of slavery." But he checks himself ; and says that the lamentations of all around, and the sad condition of the country, led him to write he scarcely knew what. At the same time, he says, the License Tax has been imposed most inopportunately, and it would be well if its operations were stayed for a while, especially in these hard times. The poor have been made to bear the burden of the tax, while the rich have escaped.

5. The *Bhārat Mihir* has the following, on the proposed Bill to amend the Civil Procedure Code; the necessity of amending which, within nine months of its enactment, may test the confidence with which the Legislative Council may be regarded ; for who can patiently bear these regular recurring changes, or repose confidence in the wisdom of the Council? With all this we are glad to see the Legislature come forward to amend its own error. But the present Bill does not correct all the mistakes of the law. Our eminent legislators should consider that this playing with legislation is injurious to the country. The state of our laws will not improve till some of the Judges of the High Court are admitted into the Legislative Council. It was expected that the present provisions as to verification of complaints would be amended : verification has now to be proved by witnesses ; so that, if a person sends an attested complaint from Calcutta to Mymensingh, the attesting witness is required by law to be sent also—a plan which unnecessarily presses hard on people. Under section 210, in a decree for money, the court may order that the amount shall be paid by instalments ; but we believe no provision is made for debts for which landed property is mortgaged. There being no definite provision for decrees in cases of mortgage, one of the chief objects of the Code is defeated.

BHARAT MIHIR,
July 11th, 1878.

6. Though the natives, remarks the *Bhārat Mihir*, have gained nothing materially by the Volunteer movement, yet Lord Lytton, in granting the prayer of the Pārsis, has plainly accorded to the natives a right which they did not hitherto possess. We can see no impediment to a native and a European meeting on the same ground ; though there is no probability of a native becoming easily admitted into the ranks of the Volunteers.

BHARAT MIHIR.

7. An administrator like Lord Lytton, remarks the *Murshidābād Patrikā*, endowed with wisdom and compassion and ability, and possessing enlightened views, has, we fear, one defect—he is unable directly to reverse or to oppose the opinions of his councillors. Through the advice of the Hon'ble Mr. Eden, Sir John Strachey, and others of great influence, he has been put to shame. We do not believe that the Viceroy was, when he passed Act IX, ignorant that it was unjust, and have been framed to gratify the arbitrary spirit of his councillors ; else how was it that, when he was far away, and not obliged to give a direct refusal to a request, he hastened to cancel the circular as to bonds, which Mr. Eden had issued with the view of strangling the Press ; perhaps the Viceroy would not have taken this step, had Mr. Eden been in his presence. The fact that the License Tax and the Press Acts have been petitioned against in Parliament is shameful ; and whatever the results may be, it is a shame that complaints against any acts of the chief authority should be made to his superior. It is this inability to give a direct refusal that exposes the Viceroy to shame. The news has spread amongst the uncivilized nations of the earth that "the British Government had passed the Press Act in order to conceal the great dissatisfaction which its Indian subjects felt towards it." Again, in America and other civilized countries, it has been said, "that the British Government is very much weakened and self-interested and gags the mouths of its subjects, and that thus the British

MURSHIDABAD
PATRIKA,
July 12th, 1878.

race has changed its character on going to rule India." Lord Lytton's administration has been stained by the faults of his councillors, whose request he could not directly refuse. Unable directly to set himself against the counsels of Sir Ashley Eden, Lord Lytton has cast a blot on the long-standing good fame of the British Government. We cannot bear this, and are grieved at it; just as a devoted child cannot bear to see its father reproached, we cannot bear to see our Government reproached by others. We hope Parliament will repeal Act IX, correct Mr. Eden's error, and remove the stain from the British race.

MURSHIDABAD
PATRIKA,
July 12th, 1878.

8. The *Murshidábád Patriká* prays that, as operations for the assessment of the License Tax are about to commence, the assessors should exercise somewhat of patience and discretion in doing their work; for the causes which brought on the serious riot in *Páramba* (noticed to in paragraph 10 of the last Report) exist in other places in Bengal, where the laborers and dealers are depressed on account of the excessively high prices of articles, and are notwithstanding obliged to submit to taxation under the new law. It will be a source of great anxiety if, as is reported, assessors impose the taxes according to their own judgment, without any inquiry into the income and expenditure and means of individuals.

SADHARANI,
July 14th, 1878.

9. Referring to the trial of Mr. White and his acquittal by the High Court, on the evidence of the witnesses for the prosecution, the *Sádháraní* remarks that it is able easily to comprehend three things: viz. that Mansab Shaikh was killed, that the witnesses said they saw Mr. White kill the man, but on account of some confusion in their evidence Mr. White was released; but it cannot understand why the native newspapers should be charged with any blame in the matter. The big English papers, whilst rejoicing at the release of Mr. White, frown with some hatred upon the lying native, and gnash their teeth against the native papers and growl at them. But these native papers have committed no fault whatever. They bring to our notice murders, dacoities, or thefts, and ask for investigation. Is this a sin? Are they answerable for the murder of Mansab, or the confused evidence given by the witnesses? Do the English papers wish to stir up, by their generous dealing, enmity between the two races? Although it be not openly avowed, yet there are Europeans who believe that the natives rejoice to see Europeans in trouble, and that the native papers may be reckoned among them. There are those who think that, when the murder had been committed, some natives conspiring with some of the native newspapers cast the blame on Mr. White, and they think that there exist societies of Bengalis in every zillah seeking to rake up something against Europeans. Such, however, is not the case; nor do natives rejoice to see Englishmen imprisoned when they have committed no fault, and it is hoped Europeans will banish this thought from their minds.

SADHARANI.

10. The *Sádháraní* says: Whether admitted or not, it is well known that the underlings of the landowners, the mahájans, the police, and planters are guilty of oppressing poor peasants inhabiting the villages; and to cause these oppressions to cease has been the object alike of all respectable men and of our rulers. Of the newspaper Editors none belongs to either of the classes of men named above; and they feel it their duty to bring to notice all acts of oppression without respect of persons. The deportation of a thousand whites would effect no change in the condition of the peasant. That must be a work of time. Agitations, the aid of independent European merchants, and, above all, the pity and compassion

To stamp out oppression is the object of the newspapers.

of our rulers are needed to secure this end. In the present case, it would be a mistake to suppose that we pressed the matter on the attention of Government, because it was said an Englishman was concerned in it; but a common Bengali peasant had been killed, and we desired that the murderer should be traced out and punished. Do the English papers mean to inculcate silence upon us, whenever any European is in the least measure mixed up in any affair. The Bengalis, it has been said, are not loyal; and Europeans believed that the Bengali newspapers had occasioned a diminution in their loyalty. On the contrary, we have done all in our power, more than any other class of men, to strengthen the roots of loyalty among the natives. If murders, dacoities, and oppression of the poor by the powerful be allowed to stalk unrestrained, where will be the kingdom or the sovereign, or whence, in that country, will there be loyalty? The native papers do not write of hunts or races, but of schools, dispensaries, and other beneficial measures of Government, and do all they can to prevent misrule and promote true loyalty.

11. Writing of the recent trial of James White in the High Court for the murder, the *Som Prakash* says the Jury disbelieved the evidence; and we cannot blame them for that. It was well that a man was not condemned to death on unreliable evidence. We are confounded when we see the tortuous course of justice, and we wonder why God did not make us proficient in law; for then we might have understood the nice reasons for these vagaries.

The Editor then refers to the cases of Fuller, Heenan, the Rájá of Púri, and others, their crimes and the punishments inflicted; and in conclusion, the Editor asks Mr. Eden, who has long travelled about and lived in the mofussil and knows its condition well, how it is that such groundless accusations spring up from time to time in the mofussil? And why is the very valuable time of the High Court wasted, or why is Government money squandered to no purpose, and why is blacking cast on the white body of the sincere, truthful, meek White and others? Who is the originator of these occurrences? That the present case is the result of conspiracy there can be no doubt; these conspiracies may be of two kinds—first, where a man who is alleged to be killed may never have been in existence; second, where a person did exist and has been killed, but a person, other than the actual murderer, is accused. In the present case, was there a person named Mansa Shaikh? If so, who killed him, and why was Mr. White accused of being the murderer? Mr. Eden, who has been long in the mufussal, would know well whether the few low *Hindu* and *Musalman* servants by whom Mr. White was surrounded could have the courage to form such a conspiracy against him. The conspirators should by all means be found out; and such a lesson read to them, and such an example made of them as to deter any one in future from attempting the like. Unless this is done no one can be safe. Government will frequently be distressed; the time of the Judges will be wasted; a few poor people will be, as witnesses, subjected to difficulties; and the disinterested Europeans who have taken up their abodes in different places in the mufussal for the good of India, who are self-denying, quiet men, who have subdued their passions, will never be at rest. We appeal to Mr. Eden, because he has been much in the mufussal, is wise, prudent, and just, and not obstinate and self-willed like other *Sáhíbs*, and if he cannot suppress these oppressive measures, none else can.

12. *Raghunáth Mustafi*, a subscriber to, and a correspondent of, the *Som Prakash*, writes to this paper from Noákháli, under date the 3rd ultimo, on a permanent settlement with tenants and the transfer

SOM PRAKASH.
July 15th, 1878.

SOM PRAKASH.

Permanent settlement with the ryots
and their transfer of occupancy
rights.

of occupancy rights. His opinions are opposed to those of the Editor, who takes up his arguments *seriatim*. We give an abstract of the Editor's reply.

1st.—The correspondent states that a permanent settlement with tenants will prove a loss to the landlord for the price of the crops grown on the land is daily increasing, and is likely to continue to rise; and if the settlement were permanent, the profit would be all on the side of the tenant, and the owner of the soil would not share in it. To this the Editor replies—We do not admit the zamindárs to be the real owners of the land; the Hindu legislators declare the king alone to be the owner, and provide that a sixth part of the produce be given to him. The king is now represented by our English Government and not by the zamindárs. With a view to facilitate the collection of revenue, the Government made the decennial settlement permanent and created a body of landholders. If these had been the rightful owners of the soil, Government would not have made the *ryotwári* settlement in Madras, Bombay, and the Deccan. This settlement clearly shows that whatever rights there may be in the soil, they belong only to Government and the ryots, not to the zamindárs, who are only the collectors of rents. It is enough for them if they get a reasonable profit for the expense of collecting. With the sweat of their brows and their most devoted labours, the tenants produce the crops; and if in the course of events their profit be large, where is the harm? or why should landlords envy them? The correspondent fears a gradual increase of the price of all articles. If it be so, a permanent settlement will not add to the tenant's profits on that score, for they will have to pay high prices also; and since corn, the produce of the soil, is their only means of subsistence, much profit will not accrue to them in a dear market.

2nd.—The correspondent reckons as a second source of loss to landlords that, with the prices of all articles gradually increasing, a permanent settlement with their tenants would so bind them that they could not increase their income. To this the Editor replies—They have a thousand other ways of increasing their income, and no law binds them to be content with the rents of their lands.

3rd.—As to the transfer of occupancy rights, the Editor advocated it only as an introduction to a permanent settlement. His idea is that this settlement should so be made that no tenant would be able to alienate his lands by gift or sale. Out of the profits of the land the landlord may realize his rents, but should never be at liberty to sell it, not even for the claims of mahájans. We do not suggest that the permanent settlement should be limited to tenants having rights of occupancy, but to extend so as to embrace *ticcadárs* and all those who are desirous of possessing land.

4th.—The fear of confusion in case of a permanent settlement, which the correspondent anticipates, is worthless; fixed *ticca* rates for all lands exist in all pargunnahs and villages, and if the settlement be made accordingly, it would put an end to all disputes. As to the expense which might attend the measure, that would be amply compensated for by the permanent cessation of ill-feeling between landlord and tenants.

5th.—The correspondent complains that the tenants conspire together to withhold payment of rents, and it is difficult to gain a suit against them. A permanent settlement with them would obviate this difficulty. Pottahs and *kabuliats* would be registered, and a tenant refusing to pay his rents might, on the evidence of these, be sold out, and his rents recovered. Is not such a settlement extremely desirable, whereby both zamindárs and tenants and the trade of the country would be benefited; while the condition of the tenant, the hard laborer, would vastly be improved, both as respects his means and his education?

6th.—The correspondent affirms that though there be no permanent settlement, the tenant labours to improve his land by cutting drains, manuring and levelling

the ground, and erecting houses. All we have to say is that, where we are, this is done only where the tenant has got a *maurusi* pottah and not otherwise. As to the Sunderbans, to which the correspondent refers, Government has not indeed fixed a rent; but it is commonly understood that no more than eight *annas* a beegha will be demanded when the land has been brought under cultivation. The terms on which land in the Sunderbans is now given may be said to be almost gratis, being rent-free for 99 years, after which one or two *annas* is demanded. But a zamindár's tenant cannot expect such a privilege. If he ventures to build on *ticca* land without a *maurusi* pottah, he will find himself ere long ousted by his landlord. He is certain, however, of not being thus treated by Government, or we should not find people spending large sums of money in erecting dams, bridges, &c., in the Sunderbans.

13. In the various existing municipalities, and others almost daily created, it will be seen, says this paper, that the police monopolizes about one-half of the income. This ought not to be; the entire proceeds should rather be devoted to the improvement of the place, to the supply of good drinking water, and for sanitary purposes. A want of precautionary measures in these respects has caused the epidemic fever; although the exact cause of it has not been discovered; the common opinion is that the filthy state of the villages has induced it; thus it is that *Ulá, Baraset, &c.*, once flourishing places, are on the eve of being ruined. Act XXVI of 1850 enjoins the creation of municipalities on the requisition of 200 inhabitants of the place; but Mr. Cockerell in 1863 proposed that the above law should be rescinded, and Government might form these corporations in places that needed them; also that half of the income should go towards the police and the remainder be devoted to improvements. The measure was agreed to by the Government officers in conjunction with one or two private individuals in Committee. Since municipalities have been formed to prevent pestilence, it was inconsistent to devote the one-half of its income to police expenses; and this is in some places even exceeded. Previous to the passing of the above two enactments, the police were paid out of separate funds which were provided by taxation. It was not only one means the Government had for deriving an income from tenants. If a man had two beeghas of land, the Government had a portion of his rent; and some profit was derived to Government from the clothes he wore, the umbrella and shoes, and the paper and pens he used; and if a man used any intoxicating drugs, that also fell under the notice of Government; and from these sources, before there were municipalities, the expenses of the police were paid. Since then, they have been paid from the municipal funds; and this we consider unreasonable. In conclusion, we would entreat Mr. Eden, a compassionate, discriminating man, and a friend of the peasant, to alter this provision of the police being paid out of municipal funds, and to direct that expenses be met as previously.

SOM PRAKASH,
July 15th, 1878.

14. With reference to the affidavit filed on behalf of the Surat Editors praying that their trial be removed to the High Court, the *Sahachara* complains of the treatment to which they were subjected, and states, for the information of Lord Lytton, who, he hopes, will express his opinion in the matter, that the natives regard corporal punishment as the most disgraceful. All crimes do not merit the same treatment or punishment; then why unnecessarily put persons to disgrace? We trust that the Government of India will raise no objection to the case being removed to the Bombay High Court; for if the Editors are found guilty and punished by that tribunal, no native will say anything, because it is a Court in which all repose an unbounded confidence, and which makes no distinction between a king and a beggar.

SAHACHARA,
July 15th, 1878.

The case of the Surat Editors.

SAMACHAR,
July 15th, 1878.

15. Prior to giving the particulars of the case of Mr. White, who was tried before the High Court, the *Samachar* *Chandriká* commences the present article by

remarking that his readers, who have not ere this heard the name of that gentleman, will do so now, and there is no knowing what great man's name will come up next. No other *Sahib's* names are so well remembered in India as those of Kirkwood, Clay, Moseley, Fuller, &c.; and for our part we will remember them till our dying moment. Some are remembered for their good acts; whilst others, like the famous *Raghu* dacoit, are borne in mind for their evil deeds. The name of Mr. Grey, the former Lieutenant-Governor of Bengal, still continues to live in the hearts of the Bengalis; who would not have known the names of Abdoollah and Shere Ali had they not killed Chief Justice Norman and Lord Mayo respectively. Both good and evil works serve to recall persons to mind. There is no necessity of saying why Mr. White is remembered by us. A perusal of his case will satisfy our readers. Let them judge for themselves whether he is guilty or not; for although the witnesses differed in some minor points, they agreed in testifying to the main particulars as to Mansa Shaikh having been killed by Mr. White, and then ordered to be thrown into the river. It is not for us to decide as to his guilt after the Jury have acquitted him. But why was he sent up for trial after a year? And was it expected that ordinary ignorant men could testify to the facts of the matter after such a length of time? Besides some of the witnesses have died since the first trial; it was not then right to re-try the case now, after it had once been disposed of in the mufussal. We neither wish nor like to hear of the public losing confidence in the High Court, or see the worthy Judges of that Court held up to blame. Mansa Shaikh died according to his fate; but we cannot say whether it was wise and prudent to have re-agitated the matter after a year. We admit that the English Government is a just one; then why does it try to show us over again that it is not given to injustice or errors in its decision? There is no need of showing to the natives again what they have once come to comprehend.

BURDWAN SANJIVANI,
July 16th, 1878.

16. The *Burdwan Sanjivani* refers to the case in the village of *Páramba*, district of Hooghly (noticed in paragraph 10 of the last Report), and adds, it

cannot be said that the Bengalis ever rose in arms secretly or otherwise against the Government; let then the authorities seek to find out why riots are taking place here. Is it not surprising that the 100 men, who formerly fled at the sight of a red-turban, should now be so bold as to attack a high Government officer? It must have been their present position that drove them to it. This village of *Páramba* is poor, and if the Government deems it incumbent that its subjects should obey its laws or be punished, surely it ought also to have regard to the condition of the people on whom it imposes a tax. When a license tax was imposed before, and pressed on the people, they considered it an act of oppression; but they did not venture to attack a Government officer. When the stomach is oppressed with hunger, a man becomes desperate and cares not what he does. Sedition is indeed a serious crime and merits severe punishment; but the Government should take care that their subjects are not driven to it. Government may have had a noble object with reference to the License Tax; but should it not have considered the state of its subjects before imposing it? These riots would then have not occurred.

BURDWAN SANJIVANI.

17. Referring to the recent trial of Mr. White before the High Court, this paper takes the opportunity of administering the police a severe rebuke, by remarking that several crimes and criminals remain undetected and undiscovered owing

The Meherpore murder case and Mr. White.

to their negligence. The country will suffer by the impunity with which dacoits and murderers escape. Exertions on the part of the police officer, with the eye of his superior on him, are required to secure efficient work. This *Meherpore* murder case was re-tried after the lapse of a year and a half, and dismissed by the Jury on the evidence of the witnesses produced. During this long interval the nostrils of the police were closed with mustard-oil; and on a great hue and cry being made, an innocent individual was sent up for trial. Had he even been guilty, it would be no easy matter to bring home his guilt after so long a time. The public have not as yet forgotten *Rám-gati Bishwás's* murder, wherein also endeavours were made to implicate a planter, as in the present case the manager of a factory was the defendant. What is the meaning of this? If *Ramgati* committed suicide to spite himself, did *Munsub Sheikh* do the same? The deaths of these two men remain enveloped in complete darkness.

18. Referring to some remarks by the English papers, to the effect that Mr. White was the victim of a conspiracy in the *Meherpore* murder case, the *Sangbad Prabhákara* says, it is difficult to believe that poor and ignorant villagers would conspire against a European; and with the result of this murder case before us, we cannot bear the thought of murderers escaping punishment under the British administration. A separate detective police should be employed to trace out such cases. If Government pays no attention, and the results of murders be such as in the case recently tried, it will cast a stigma on the administration to say that the fears of the people have increased under it. We expect that Sir Ashley Eden will certainly consider the matter.

SANGBAD
PRABHAKARA,
July 17th, 1878.

Amongst other remarks, the *Sangbad Prabhákara* has the following:—

19. It is the wish of none to see the progress of any one class under the British administration impeded. The zamindárs, who have thriven under a permanent settlement, do not like to see the tenants enjoy the same opportunity, and therefore oppose the project of Sir Ashley Eden, who, being a friend of the peasants, and knowing that their condition will be benefited by granting them the transfer of occupancy rights, wishes to introduce a law to that effect.

SANGBAD
PRABHAKARA,
July 18th, 1878.

20. Resuming its remarks on the house-tax in *Kushtea*, the *Gram-vartá Prakashiká* notices that the payment of the next half-yearly instalment of this tax has been postponed till the assessment operations of the License Tax are over. There is a law which enjoins that those who pay the License Tax will be exempted from the House Tax and the Public Works Cess. Only the upper class will benefit by this. The Road Cess Act requires that enquiries should be made annually into the facts relating to the House Tax, but this is unheeded; yet if this were done even once in five years, it would give the poor a chance of escape from the present unjust tax. Mr. Anderson is appealed to to look into the matter and relieve the poor.

GRAMVARTÁ
PRAKASHIKÁ,
July 17th, 1878.

21. The *Bishwa Dúta* remarks that a good legislator ought to have an equal regard for all parties, so as not to benefit one class to the detriment of another.

BISHWA DÚT,
July 17th, 1878.

Among the laws enacted by English legislators, there are some whereby the welfare of one class is sought to the exclusion of the other. A few such laws are given as examples below. A native officer employed to try criminal cases, be he ever so good and impartial a Judge, may not try an ordinary European; but an ordinary Assistant Magistrate may try the big *Rájáhs* and *zamindárs* of the country, sentence them to imprisonment, or let

them rot in custody. This law discloses two faults—first, a distinction of race or colour; and secondly, a want of confidence in native judicial officers. The life of a European is deemed more valuable than that of a native, and is therefore entrusted to an able physician, whilst for the latter, one of an ordinary description will suffice. If our legislators have an idea that when an Englishman is tried by a Native Judge there is danger of any partiality, whence do they come under the impression that an Englishman having to decide between his fellow-countryman and a native will make no distinction between the two parties? There is no need for citing cases wherein English Magistrates have at times rendered the object of the criminal law of no effect by their exhibition of race-partiality; for all the Native and English papers of India will prove this. Consequently, the natives of India looking at this imperfection in the law, may complain that the Sovereign who ought to look with an equal eye on all her subjects, forgets this, and makes a distinction as to race or colour. Secondly, the License Tax, imposed in order to defray famine expenses, permits the rich, who have the means to pay, to escape, while the poor, who scarcely knows what he will eat to-morrow, is saddled with it. Sir John Strachey says that they, who in seasons of distress seek aid at the hands of Government, should properly contribute towards this tax; and then relief will come from funds supplied by themselves and not others. If such be the reasoning, we would ask whether Government spends towards the welfare of a certain class of subjects the money it receives in taxes from that class. If so, how is it that the same amount is not spent for preaching other religions, as is given for proclaiming christianity? The natives pay a larger amount in the way of taxes than Europeans, but not a pice is spent in aid of their religion. If the poor, in days of scarcity, are able to sustain life from their own resources, why should they not keep their money safe in their own hands, instead of depositing it with Government, where it has a chance of being wasted? And if they had the means to lay by for days of want in the future, why would they implore Government to aid them? In our opinion, then, it was not right to encumber the poor with another tax. The last reference is to the Oudh-Talookdars Encumbered Estates Relief Act XXIV of 1870. Government, though relieving the *tálukdárs*, is hard upon the *mahájans*, inasmuch as, during the eight years which have elapsed since the passing of the Act, very few of them have received the interest on their money, to say nothing of the capital; their registered deeds for the loans being reckoned as waste paper. That the Government will pay their money is true, but when and at what rate of interest the law fails to state.

EDUCATION.

HINDU HITAIISHINI,
July 10th, 1878.

22. The *Hindu Hitaishini*, which is an advocate of child-marriage, gives an account of two meetings recently held at Dacca, and their results, with reference to Mr. Garrett's proposal for the non-admission of married students to the Entrance Examination. It was at 11 o'clock at night when the votes were taken by Mr. Pope, the Chairman, at the meeting of Friday last (the 9th July); so that many had gone away; and of those that remained 133 were against Mr. Garrett's proposal and 119 in favour of it. Amongst these latter must be included several Bráhmós of Act III of 1872, Christians of Act X of 1865, also school-boys and 57 not concurring entirely with Mr. Garrett. At the *Dharmma-rakshini Sabhá* meeting held on Saturday last, the 3rd July, not more than twenty votes were taken for, and upwards of 300 against Mr. Garrett, and the latter number would have swollen to 900 had not several, of 1,000 present, left without recording their votes. Hindu Society

has become exceedingly displeased and thoughtful at hearing of the wish to introduce a rule so harsh and contrary to their religion. Our just Government has not interfered with social or religious matters; an Educational Inspector has attempted to do so. There is no Hindu who could continue in native society if he permitted a daughter to remain unmarried at the age of 14 or 15 in his house. With reference to the proceedings, Mr. Livingstone, another Professor of the College, did not agree with Mr. Garrett's proposal in its entirety; so that, if the votes were re-taken, there would scarcely be found a fourth in favour of it; though fear and supplication were resorted to by Mr. Garrett's party to secure votes. Further, Christians, Bráhmós, and school-boys have no right to vote on questions affecting Hindu Society. In conclusion, the Editor does not think it is in the power of the Director or Inspector to make such a rule, nor can they agitate in the matter without the sanction of Government; which has strictly promised not to interfere with marriage or religion.

FAMINE.

23. A correspondent of the *Sahachara* complains of there being no fall of rain in the country lying between *Calná* and *Catwá*, leaving the land waste and uncultivated; so that the produce of paddy will be bad, if the land remains fallow during the present month of *Ashár*, and famine will be imminent. Common rice is now selling at Rs. 2-12, and the condition of the people is very bad.

SAHACHARA,
July 15th, 1878.

24. The *Sádháraní* learns that the rainfall in the Hooghly, Krishnagar, and Burdwán districts has been insufficient, so that the *hemanta* (or winter) crop has not been sown, whilst the *aus* paddy is dying off in some places.

SADHARANI,
July 15th, 1878.

25. The *Pratikára* brings to notice the wretched state mostly of the middle class people and the poor in the villages surrounding *Berhampore*, who, with stinted means and the present high prices of edibles, have large families to support; and only long for death to release them. The professional beggars, however, are not so badly off, as, with the daily allowance of grain they get at the *Kásimbazár Maháraní's* and the little they earn, they can manage to subsist. The rich and affluent, who lavish money for public works, are asked to aid the poor now. A public bazar for the sale of grain at cheap prices, like that opened by Mr. Winter, the Joint-Magistrate, and other respectable people during the last famine, should be set on foot at once to relieve the suffering poor.

PRATIKARA,
July 12th, 1878.

26. The *Dacca Prakásh* says, Many are living on one meal a day, or upon scanty meals, whilst some are obliged to go without a regular meal for days together.

DACCA PRAKASH,
July 14th, 1878.

Distressing state of Dacca. Prices of food-grains have risen very high, and the cries of despair are already heard. Artificers and petty traders, who had pucca houses and were well to do before, are amongst the sufferers now. But no measures have been taken to alleviate the distress. Perhaps the fact of there being in hand the sum of twenty-seven or twenty-eight thousand rupees, the surplus of the Famine Fund, which has now risen to thirty-four or thirty-eight thousand, including interest, has prevented the rich men of Dacca from taking any steps in the matter; because they think the Government will, with this sum stave off the scarcity; but as the distress is increasing, we would recommend the authorities to purchase rice out of the surplus funds, and sell it at comparatively cheaper rates to the poorer people. If in the place of nine or ten seers, people could thus get 15 or 16 seers for the rupee, they would consider the gain immense and be truly grateful.

GRAMVARTÁ
PRAKASHIKÁ,
July 17th 1878.

27. Writing of the oft-recurring famines and their effects on the country, the *Grámvártá Prakáshiká* says that many people are of opinion that paddy cultivation in Bengal is gradually diminishing, whilst the peasants have taken to growing jute, hemp, turmeric, sugarcane, &c., by the sale of which much money is earned. The country, however, derives little benefit from this, inasmuch as the deficiency in corn is not made up; this, combined with the increased exportation of grain, and no corresponding importation, and the diminution in the productive powers of the soil, are the cause of distress. Accounts from *Chittagong* represent that place as being in a very bad condition; where, from the want of rain, no seed has been sown up to the close of the month of *Ashár* (beginning of July). People are perishing by hundreds daily on account of the dearth. The poverty is great, money is scarcely to be obtained on mortgage at very high rates of interest. Thefts and arson are on the increase.

LOCAL.

HINDU RANJIKÁ,
July 10th, 1878.

28. In its column of news, the *Hindu Ranjiká* states that, notwithstanding the diminished exportation of corn from Rámpore Beauleah, which amounted to only 100 maunds for Gházipore in the month of June, the price of rice does not lower, fluctuating between one seer and half a seer to the rupee. The present imports of this commodity are small. Rice is now selling at 15½ to 16 seer *katchá* weight. Very recently a tiger took away a girl of four or five years of age, whom it found sleeping in a village called Kéogáchi, four miles off from Rámpore Beauleah; the child was dropped by the animal at the cries of the neighbours, but died subsequently.

SANGBAD PURNACHANDRODAYA,
July 13th, 1878.

29. Daring dacoity in *Táki* the *Sangbad Purnochandrodaya* brings to notice a daring case of dacoity which occurred at midnight on the 7th ultimo in the house of the zamindár of *Táki*, in *Ariká* village, zillah Hooghly, when the dacoits, after binding the servants and torturing the inmates, decamped with all that was valuable. The Editor remarks that, under the administration of the British Government, where it is said the lion and the lamb may drink together, the occurrence of dacoities under the very eyes of the police is surprising. The more good-natured the Magistrate, the greater the number of calamities under the police in his jurisdiction.

BURDWAN SANJIVANI,
July 16th, 1878.

30. An anonymous correspondent writes from *Káiti*, saying that the lives of four people, who were crossing a field in *Chota Bainad*, were attempted to be taken by two robbers, but that they were rescued by some people who heard their cries. The correspondent writes to know where the out-police station *Bábu* was at the time of the occurrence.

BISHWA DUT,
July 17th, 1878.

31. An anonymous correspondent, writing to the *Bishwa Dúta*, complains of the *Hilsá* fish brought into Calcutta by the Sealdah Railway in a state of decomposition, and finds a large number of purchasers, the bazár of the *Bhhukailásh Rája* being full of this kind of fish. Customers are attracted by its low price. Cannot the police interfere in the matter and save the people?

GRAMVARTÁ
PRAKASHIKÁ,
July 17th, 1878.

32. Thefts by a race called *Nats*. In the correspondence columns of the *Grámvártá Prakáshiká*, complaint is made of a curious race called *Nats*, who, men and women alike, are given to thefts, dacoities, and highway robberies; these people dwell either in the outskirts of the villages, or in dense and impenetrable *jangles*, where it is difficult to apprehend them.

33. Favourable accounts are given by this paper of the timely fall of rain and the cultivation of rice in *Rájshahye*, *Comercolly*, and *Kushtedá*; in *Dinágépore*, though rain has fallen, the state of the market as to rice and the crops are unfavourable.

GRANVARTA
PRAKASHIKA,
July 17th, 1878.

BENGALI TRANSLATOR'S OFFICE,
The 20th July 1878.

JOHN ROBINSON,
Government Bengali Translator.

CON

33. Favorable accounts are given by this paper of the heavy fall of
the river, which places in doubt the collection of the rice in the
country, and the state of the market is such that the crop is
unfavorable.

RECALL REMINDER'S OTHER

THE 20th JULY 1873

DEPARTMENT OF THE INTERIOR

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